

HINTS TO HOUSEKEEPERS.

**SELF-ASPHYXIATION FOR SLEEPLESSNESS.**—A correspondent of *The Lancet* has found the following to be an effectual remedy in his own case: After taking a deep inspiration he hold his breath till discomfort is felt, then he repeats the process a second and a third time. As a rule, this is enough to procure sleep. A slight degree of asphyxia is thus relied on as a soporific agent.

Hot sweet milk will often give instant relief in cases of colic, if taken a spoonful at a time, at intervals of a few minutes.

For colic in babies, give warm water made rather sweet with sugar, three or four spoonfuls at a time. I wish all young mothers knew this simple remedy, and knew also that if it would only keep their babies' feet warm, colic would rarely occur. Regular feeding with care not to overfeed, and warm feet are the sure preventives for colic in babies.

For cholera morbus, a teaspoonful of iced milk taken every five minutes, will allay the nausea and give relief. A simple remedy, surely, but one that has often proved efficacious when all other remedies failed.

To allay the thirst that is so distressing in cholera morbus and dysentery, stir pulverized slippery elm in cold water, and give a tablespoonful or more at a time, after it has stood a few moments. Water held in the mouth and then ejected, will also allay the thirst, the same as if swallowed, and will not aggravate the disease.

For all kind of stings—bees, wasps, scorpions, etc.—apply ammonia to the parts immediately, and the pain will cease almost instantly.

A TEASPOONFUL or more of prepared charcoal stirred into half a glass of water, and taken a few teaspoonfuls at a time, is an excellent remedy for dysentery.

ANOTHER simple remedy is a gargle for sore throat, made of strong sage tea in which a piece of alum is dissolved, say the size of a large pea to a teacup of the tea, strained and sweetened very sweet with either honey or white sugar. Still another remedy is a teaspoonful of salt in a tumbler of water.

An excellent volatile liniment is made by adding spirits of ammonia, a little at a time, to sweet oil, and shaking it well till the mixture looks soapy. Keep well corked.

EVERY one should know what to do when an insect enters the ear. Pour a few drops of sweet oil into the cavity, to clog the wings and keep it from fluttering. Then take warm water and syringe the ear, holding a bowl under and close up to the ear, pressing it gently against the neck, inclining the head a little over the bowl. Saturate a bit of cotton with sweet oil, and insert in the ear, after the insect is removed by the water.

An excellent remedy for constipation is a glass of water the first thing on rising in the morning and the last at night. This must not only be persevered in for days, but for weeks and months until regular habits are formed.

GOOD MANNERS.

Good manners are not so common as to be of no weight in society, like good spelling or good English. One may be as rich as the Rothschilds, one may be highly educated, and not possess them, or one may have them in a degree. The Duc de Morny's definition of a polite man was, "one who listens to things he knows all about, when they are told by a person who knows nothing about them;" but this is only one phase of his character. Good manners are more serviceable than a passport, than a bank account, than a lineage. They make friends for us; they are more potent than eloquence and

genius without them. They undoubtedly spring from a kind heart, and are the dictate of good humour. They are not something to be learned from fashion news and books of etiquette; they are not to be imported or borrowed. The good-mannered person does not tell us our failings, does not lecture us; he does not merely wear his manners because they are becoming or polite, but because he can no more exist without them than without air. They resemble the antique painted glass of Albert Durer's day in which the colors were not laid on, but stained through; they are a part of his character: they are as much a gift as poetry is to another, or the inventive faculty. There are those who may be said to have a positive genius for them, as another has for conversation; they know how to sway others by them. Polite people have an influence that is not due to their positions or possessions, to their learning or their wit. There are those who believe that good manners are only another name for good clothes and good food and good homes with modern conveniences and luxuries, that they are talkative and emphatic and showy; but we do not always find that the best-mannered people live in palaces. Good manners are something that nobody can afford to be without, no matter how rich or powerful or intellectual he may be. They add to beauty, they detract from personal ugliness, they cast a glamour over defects, they ameliorate the round shoulders of this person, and the squint of the other; where they exist, imagination supplies deficiencies of every other attraction. They are contagious, like the measles, but they must be more than skin deep to be of any service.—*Harper's Bazar*.

IN Guy's (London) Hospital Reports, vol. 1, page 396, is found the statement: "Simple hypertrophy (enlargement) of the heart, especially of the left ventricle, is found without valvular incompetency. In this numerous class the cardiac is secondary (a symptom) to the renal affection." This explains why Warner's Safe Cure is effectual in cases of heart disease. It removes from the blood the kidney acid which causes the heart disease.

DISINFECTING WITH COFFEE.

Coffee is a handy and harmless disinfectant. Experiments have been made in Paris to prove this. A quantity of meat was hung up in a closed room until decomposed, and then a chafing-dish was introduced and 500 grams of coffee thrown on the fire. In a few minutes the room was completely disinfected. In another room sulphureted hydrogen and ammonia were developed, and ninety grams of coffee destroyed the smell in about half a minute. It is also stated that coffee destroys the smell of musk, castoreum and asafetida.

As a proof that the noxious smells are really decomposed by the fumes of coffee, and not merely overpowered by them, it is stated that the first vapours of the coffee were not smelled at all, and are, therefore, chemically absorbed, while the other smells gradually diminish as the fumigation continues.

The best way to effect this fumigation is to pound the coffee in a mortar and then strew it on a hot iron plate, which, however, must not be red-hot.

LOOK OUT FOR THE FOXES.

In the "Song of Songs" is a touch of Hebrew poetry which sounds as if it were a verse from the ballad of a vine dresser. If translated literally, and put into rhythmical form, it would read:

"Catch us the foxes,  
Foxes the little ones,  
Wasting our vineyards,  
When our vineyards are blossoming."

The mischievous foxes nibbled away the blossoms, or else devoured the tiny and tender grapes, so that the vintage was destroyed. This recalls the sad experience of the good people of Nebraska and Kansas, whose grainfields were devastated by so insignificant a creature as the grasshopper. Great mischief may be wrought by very small agents.

The real danger of most people is not from enormous and heaven-defying sins. It is from what we call little sins, and often regarded as mere faults, foibles, or infirmities.

Big sins frighten us; little ones steal in unobserved, like the insects that eat out the fibre of solid furniture in Cuba, and when the strain comes the timber snaps, and fills the eye with dust. More than one minister has lost his place by little artifices that engender a suspicion of his square, honest character. Thousands of Christian parents destroy all their religious influence over their children by their ebullitions of bad temper. This is not a mere foible. Bad temper is an ugly, venomous sin—it is a sin against the central, cardinal Christian grace of love. Look at the mischief that is often wrought in a congregation by a hateful tongue of censoriousness that embroils a neighborhood and poisons the reputation of fellow-members of Christ's fold. Envy is often accounted a small sin; so is a pistol ball small, but if lodged in a human brain it is deadly. A very able and excellent minister once left a church because they had practiced on him a petty piece of stinginess; he rightly concluded that if they acted meanly in one act, they could not be trusted to deal fairly by him in other things. Foxes do not loom very large or make a loud noise, but they can strip the Lord's vineyard as clean as the weevils will strip a wheat field, if they are allowed to have full swing. How does spiritual declension begin with a Christian? It commonly begins with small offenses against the laws of absolute purity, or honesty, or conscientiousness; it starts with occasional neglect of Christian duty and occasional acts of self-indulgence. When robbers want to plunder a house, they hoist a small boy up into a window, and he unbolts the door for the gang. Let us look out for Satan's imps slipped in at the open windows of our hearts.

THE late Dr. Dio Lewis, in speaking of Warner's Safe Cure, said, over his own signature: "If I found myself the victim of a serious kidney trouble, I would use Warner's Safe Cure." He also said "The medical profession stands dazed and helpless in the presence of more than one kidney malady."

THE SANCTIFIED.

Here, in twenty particulars, is William Secker's description of the characteristics of sanctified men and women:

1. Sanctified Christians do much good, and make but little noise.
2. They bring up the bottom of their life to the top of their light.
3. They prefer the duty they owe to God to the danger they fear from man.
4. They seek the public good of others, above the private good of themselves.
5. They have the most beautiful conversation among the blackest persons.
6. They choose the worst sorrow rather than commit the least sin.
7. They become as fathers to all in charity, and as servants to all in humility.
8. They mourn most before God for their lusts which appear least before men.
9. They keep their hearts lowest when God raises their estates highest.
10. They seek to be better inwardly in their substance than outwardly in appearance.
11. They are grieved more at the distress of the church than affected at their own happiness.
12. They render the greatest good for the greatest evil.
13. They take those reproofs best which they need most.
14. They take up duty in point of performance, and lay it down in point of independence.
15. They take up their contentment in God's appointment.
16. They are more in love with the employment of holiness than with the enjoyment of happiness.
17. They are more employed in searching their own hearts than in censuring other men's states.
18. They set out for God at the beginning, and hold out with him to the end.
19. They take all the shame of their sin to them-